Rhetoricæ Compendium,

Latino---Anglice.

OPERA

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LONDINI,

Typis *Guil. Du-gardi.* Veneunt apud *Franc. Eglesfield* in *Cœmeterio Paulino.* 1657.

Rhetoricæ Compendium.

Primo rerum humanarum ortu creverunt Disciplinæ, & ad extremum terminum crescent, quippe crocodili non dissimiles, dum vivunt, ad majorem exsurgunt molem; & qui supremum Scientiæ autumant se attigisse limitem, haud ad infimum pervenere. Quid itaque humilia facundiæ perstringimus fundamenta? Quid, turrium coronidúmque non exspectamus decorem? Quid eorum invidemus affectui, qui etiam huic ædificio minimam suppeditant opellam? Alii præceptorum Rhetorices exornârunt copiam, hoc mihi in votis praxeos difficultatem amovere: Nec existimo me quicquam doctæ faustæque operæ aliorum additurum, nec sanè detracturum: hoc verò forsan assequar, Rhetoricam tironibus reddere magis perspicuam, dum methodo tradendi faciliori, in infimos captus influam.

Ea est sermonis sors, quæ vestium & ædificiorum, primò *necessitati* inservire, deïn *luxui* & *decori*.

Dum casa Martigenam capiebat parva Quirinum,
Et dabat exiguum fluminis ulva torum;
Jupiter augustâ vix totus stabat in æde,
Inque Jovis dextrâ fictile fulmen erat.
Frondibus ornabant quæ nunc Capitolia gemmis,
Pascebâtque suas ipse senator oves.
Non pudor, in stipulâ placidam cepisse quietem,
Nec fœnum capiti supposuisse, fuit.
Jam nos Templa juvant (quamvis antiqua probemus)
Aurea, Majestas convenit ipsa Deo.

A rudi barbarei cæmento, in nitentia facundiæ marmora excreverunt humana Eloquia, quæ primò mentis conceptus explicârunt, postea ingenii nitorem expanderunt, *Intellectioni* primò consultum, deïn *Oblectationi*: Illi Grammatica famulata est; huic Rhetorica: quam ideo definimus, *Artem ornatè loquendi.*

Est

EST Rhetoricæ duplex *usus*: { *Prosaïcus*, *Poëticus*; quibus eadem inserviunt Instrumenta.

Ut hujus Artis ponamus fundamenta, (non enim exactum Systema elaboraturi sumus)

considerandum est { *Præcognita*, *Præcepta*.

Præcognita (vel anticipata institutio, præparans animum discentis ad faciliorem hujus disciplinæ intelligentiam)

sunt { GENERALIA, SPECIALIA.

I. *Præcognita* GENERALIA.

1. Rhetoricæ vires omnes etiam maximè barbaras linguas permeant; oportet itaque in nativo & proprio idiomate præcepta facundiæ tradi, praxínque fieri.

2. Ex præceptis Rhetoricæ cognitis, & ad usum redactis in Linguâ vernaculâ, in peregrinæ usu facilitas ingeneratur; ità Anglicanæ exercitationes ad Latinas reddunt paratiores.

3. Praxis Rhetoricæ, & inculcatio Regularum Oratoriarum debet esse frequens, si non continua, ídque tam in vernaculâ quàm in eruditâ linguâ.

4. Termini per Rhetoricam dispersi, scilicet voces è Logicæ penitæ gremio, & Græca Troporum & Figurarum nomenclaturæ in proliminio sunt enucleandi, ut progressui nec remora fiat, nec fructratio. Quis, nisi didicerit, quid sit *Genus* aut *Species*, intelligere valeat, quid sit *Synecdoche Generis*, aut *Speciei*? Porrò, si intelligant juvenes vim harum vocum προσωποποιία, ἀποστροφὴ, συγχώρησις, nativam, faciliùs definitionem & naturam earum callebit.

5. Natura Troporum & Figurarum facillimè ex exemplis elicitur, & quorum oculari inculcatione, & observatione evanescit difficultas.

6. Tropi & Figuræ inspiciendi sunt, tanquam inventionis subsidia, & claves, quæ arcanos thesauros, in Autoribus latentes, patefaciunt.

II. *Hæc de* Præcognitis Generalibus *ad* SPECIALIA *ducunt*, viz. *Explicationem Terminorum.*

1. *Caussa* est, principium unde res est; sic, *Deus mundi.*

2. *Caussatum* est, quod à caussâ dependet; sic, *Opus* ab *Artifice.*

3. *Efficiens* est caussa, à quâ res est, vel quæ efficit; ut, *faber, cultri.*

4. *Effectum* est, quod ab efficiente pendet; ut, *mundus* à *Deo.*

5. *Finis* est id, quod ab aliquo intenditur; vel quod movet ad agendum; ut, *ditescere* ab *avaro.*

6. *Finitum* vel *medium* est, quod ad finem assequendum adhibetur; sic, *industria, ut docti evadamus.*

7. *Materia*

7. *Materia* eſt (cauſſa) ex quâ res eſt; ſic *Aurum* ex quo *Annulus*.

8. *Materiatum* eſt id, quod ex materiâ conſtat; ut, *Gladius* ex *Chalybe*.

9. *Forma* eſt cauſſa per quam res eſt, & operationes ſibi congruas exercet; ſic, *Anima* per quam *homo eſt homo*.

10. *Formatum* eſt, quod à formâ perficitur; ut, *Homo* per *Animam*.

11. *Subjectum* eſt, ad quod aliquid pertinet; ſic, *Virtus* ad *Animam*.

12. *Adjunctum* eſt, quod ad aliquid pertinet; ut, *infamia* ad *ſcelera*.

13. *Genus* eſt denominatio amplior rebus ſpecialioribus attributa; ut,

Subſtantia { *Angelis.* *Hominibus.* *Metallis.*

14. *Species* eſt denominatio ſtrictior rebus ſingularibus attributa; ut,

Homo { *Petro.* *Paulo.* *Joanni.* } Dicuntur etiam individua.

15. *Totum* eſt, quod habet partes; ut, *Corpus humanum*: *Partes*, ſunt ex quibus conſtat, vel ex quibus componitur; ut, *Caput*, *Truncus*, *Manus*, *Pedes*, ex quibus Corpus.

16. *Contraria* ſunt qualitates inter ſe-ipſas inimicæ, vel quæ mutuò deſtruunt; ut, *Calor*, *Frigus*.

17. *Similia* ſunt, quæ in aliquo tertio conveniunt; ut, *Homo* & *Bulla* in fragilitate.

Nè miretur quiſquam, ſi cum balbutientibus balbutiverim;

tiverim; hoc enim à me exegit perficiendi studium, quod pluris tironum informatori esse debet, quàm vocum technicarum cura.

Præcepta sequuntur, quæ tractant de Instrumentis Rhetoricæ *inservientibus, sintque subsidia, quibus*

promovetur { Elocutio, Actio.

Instrumenta quæ promovent *Elocutionem* sunt,

1. Usus verborum elegantiæ causâ, *in mutatâ* significatione; ut, bellorum *procellæ*, *magnes* amoris, littus *arare*; & vocatur TROPUS.

2. In *nativâ* significatione; ut,

Phosphore redde diem, cur gaudia nostra moraris?
Cæsare venturo, *Phosphore redde diem.*

Latet omnis hora, ut exspectetur *omnis hora*; dicitúrque FIGURA, σχῆμα.

De TROPIS agendum; quorum considerandum est { *Species*, *Affectiones.*

Species Troporum quatuor:

1. Unum *consentaneum* argumentum pro altero ponitur; ut, *effi ient* pro *effecto*, *subjectum* pro *adjuncto*; dicitúrque METONYMIA.

2. Unum

2. Unum *contrarium* pro altero ponitur; ut, *Ob ſanctæ Gentes!* pro *impiæ*: dicitúrque IRONIA.

3. Unum *ſimile* pro altero ſimili ponitur: ut, *Syrtes* patrimoniorum: dicitúrque METAPHORA.

4. Voces *magis comprehenſivæ* ponuntur pro vocibus *minùs comprehenſivis*, vel vice versâ: dicitúrque SYNECDOCHE.

I. De METONYMIIS agemus:

1. *Efficiens* pro *effecto* ponitur: ut, vario *Marte* pugnatur, i.e. *bello*; Dona laboratæ *Cereris*, pro *frumento*; Doctus cantare *Catullum*, i.e. *opera ejus*; *iram* Jehovæ portabo, i.e. *pœnam*: & dicitur METONYMIA EFFICIENTIS.

2. *Effectum* pro *efficiente* ponitur: ut, Scipiadas *cladem* Libyæ, i.e. *qui intulerunt cladem*;

Pindarii fontis quis non expalluit *hauſtus?*

i.e. *extimuit*; Sedeo inter *ſuſpiria* & *lacrymas*, i.e. *Virgilium ſuſpirabundum*, & *Horatium lippientem*, dixit Auguſtus: & dicitur METONYMIA EFFECTI.

3. *Finis* ponitur pro *mediis* ad finem tendentibus; ut, *ſubeat virtus veſtra* experimenta *majora*, i.e. *pericula*; ——*aris imponit* honorem, i.e. *Sacrificium*.

Dicitur & plauſtris vexiſſe poëmata *Theſpis*, i.e. *ſcenas*, in quibus poëmata fiebant: dicitúrque METONYMIA FINIS.

4. *Materia* pro *materiato* ponitur; ut, *Ferro* facibúſque invaſit Italiam; *gemmis* bibunt, & loto ſetinum ardebit *in auro*: dicitúrq; METONYMIA MATERIÆ.

5. *Forma* pro *formato* ponitur; ut, *Luxuries* in flagitiis, *crudelitas* in ſuppliciis, *avaritia* in rapinis, *ſuperbia*

perbia in contumeliis; pro *luxurioso, crudeli, avaro, superbo*;

Ars *mendicando quærit honesta cibum*, i.e. *Artifices honesti.* ——Animásque sepulcro
Condidit, —— * pro *hominibus*: dicitúrque METONYMIA FORMÆ.

* Quædam ex his pertinent ad *Synecdochen Partis.*

6. *Subjectum* pro *adjuncto* ponitur, vel *continens* pro *contento*: ut, *meditatur forum*, i.e. *res forenses*; *animosum pectus*, i.e. *cor*;

Cumq; superba foret Babylon *spoliauda trophæis*, i.e. *superbi Babylonii*: dicitúrq; METONYMIA SUBJECTI.

7. a *Adjunctum* ponitur pro *subjecto*, vel b *contentum* pro *continente*, vel c *signum* pro *signato*; ut, a Demonstres, ubi sint *tuæ tenebræ*, i.e. *obscura domus*; b *vina* coronant, i.e. *pocula*;

c *Non illum populi* fasces, *non* purpura *flexit*, i.e. *honores* & *dignitates*; huic consilio *palmam* damus, i.e. *victoriam*; Cedant arma *togæ*—i.e. *paci*: dicitúrque METONYMIA ADJUNCTI.

8. *Antecedens* pro *consequente*; ut,

—*strato* discumbitur *Ostro*, i.e. *cibum capiunt*: dicitúrque METONYMIA ANTECEDENTIS.

9. *Consequens* pro *antecedente* ponitur; ut, *Mappæ mensæq; apparatûs amoventur*, i.e. *cœnârunt*: dicitúrque METONYMIA CONSEQUENTIS.

10. *Ex pluribus connexis* vel *conjunctis*, *unum* pro *reliquis* ponitur; ut, *Juxta* Terentium *castra posuerat* Annibal, i.e. *hujus & illius exercitus*: dicitúrque METONYMIA CONNEXI.

II. De

II. De IRONIA.

EXprimimus mentem noſtram verbis menti contrariis; ut, *Sic vir ille* optimus (*Catilina*) *remp. traxit*, i.e. *peſſimus*; *En agros, & quam bello Trojane petiſti Heſperiam metire jacens.* Turnus ad Eumedem.

Oh ſanctæ *Gentes quibus hæc naſcuntur in hortis*
Numina! — nolo *pyra, nam ſunt* amara: ——

Vulpes Æſopica: dicitúrque IRONIA.

III. De METAPHORA.

VOx *ſimilis* ponitur pro *alterâ ſibi ſimili*: ut, *Facundiæ gemmulis oratio nitet*: — *æternum ſervans ſub pectore vulnus*, i.e. *Odium*: *Appion mundi cymbalum*: dicitúrque METAPHORA.

Latè quidem patet *Metaphora*, ejúſque formulas operæ pretium eſt ſubjicere:

Sumitur itaque

1. A *Sacris*: ut, *Philoſophorum* Deus, *Plato*.
2. A *Cœleſtibus*: ut, *Omnes adorant* Solem *orientem*.
3. Ab *Elementis*: ut, *Natura dedit nobis parvos* igniculos.
4. A *Meteoris*: ut, *Tempora ſi fuerint* nubila, *ſolus eris*.
5. A *Mineralibus*: ut, *Ferrea ætas*.
6. A *Vegetabilibus*: ut, *Flos nobilitatis*.
7. Ab *Animalibus*: ut, *Canis ille Rhetoricus*, Zoïlus.
8. Ab *Artificialibus*: ut, *Vivis* coloribus *virum* depinxi.

IV. SYNEC-

IV. SYNECDOCHE.

1. TOtum aliquando pro *parte* ponitur; ut, —*epotaq́;* flumina *Medo Prandenti*; —*dona gravia auro sectoq́;* elephanto; *Miseri* homines! *quàm citò in pulverem resolvimur?* dicitúrque SYNECDOCHE TOTIUS.

2. *Pars* pro *toto* ponitur; *ut*, *Nec* tergum *meum tuæ fidei committam*; *Oh curvæ in terris* animæ! i. e. *homines*.

3. *Vox generalior* pro *strictiore* ponitur; ut, *In exercitu militum* virtus *quàm maximè juvat*, pro *fortitudine*; sic *suasit Orator*, i.e. *Cicero*; sic *lusit Poëta*, i.e. *Virgilius*: dicitúrque SYNECDOCHE GENERIS.

4. *Vox specialior* pro *generaliore* ponitur; ut, *Hostes* tela *parant*——i.e. *arma*: *sic consuevere* patres *nostri facere*, i.e. *majores*. Ità etiam *individuum* vel *singulare* pro *re specialiore* sumitur: *Ecce Aristidem!* i.e. *justum*: *hujus ætatis* Tullius, i.e. *Orator*: dicitúrque SYNECDOCHE SPECIEI, & *individui*.

Hucusque de Tropis; *jam de* Affectionibus *eorum tractandum est.*

1. Tropum eximiè *augemus*, hæc *αὔξησις*; vel *minuimus*, hæc *μείωσις* dicitur: ut, *merita vestra cœlum contingunt*: Candidior *cygnis*: —*hederâ* formosior *albâ*.

Jam, jam tacturos Tartara *nigra putes.*
Sed quis ego sum, aut quæ in me facultas?
——*Nusquam tuta fides*: dicitúrque HYPERBOLE.

2. Negati-

2. Negatione contrarii plus significamus, quàm dicimus: *Rhodii Romanis haud* infesti, i.e. *amicissimi*:

Et gens illa quidem summis non tarda *pharetris*, i.e. *velocissima*: *me* non spernitis, i. e. *diligitis*: dicitúrque LITOTES.

3. Continuatur Tropus & eadem allusio, in eodem discursu: ut, *In reip: corpore omnia membra, manus, pedes, caput, in totius salutem conspirare debent. Quoniam ex vadis jam evasisse videor, & scopulos prætervecta videtur oratio, perfacilis mihi reliquus cursus ostenditur.*

Jam minæ sævi cecidere belli,
Jam profanatis malè pulsa terris,
Et salus & pax niveis revisit
Oppida bigis, &c.

Mat. Casim. lib. 1. Od. 1, &c. dicitúrque ALLEGORIA.

4. Ab usu nativo vocum longiùs recedimus: ut, *hunc* comedendum, & *deridendum vobis* propino: *Eurus per Siculos* equitavit *undas*: dicitúrque CATACHRESIS. Hujus usus rarissimus esse debet, nisi emolliatur hujusmodi vocibus, *ferme*, *ferè*, *tanquam*, *prope*, *tantùm non*, sícque facundiam haud mediocrem sapit: ut, *Titius*, prope *dixi*, *enim sperat hunc dolorem*.

Nîl de cæteris troporum Affectionibus dicam.

quæ sunt:
1. Emphasis: ut, *irâ inflammatus*.
2. Aptitudo: ut, *si loquar* linguis Hominum & Angelorum.
3. Modestia, εὐφημισμὸς: ut, *Aqua pedum*, i.e. *urina*.

Nec

Nec de numero oratorio, & periodorum scitu, quæ potiùs Oratoriæ, quàm Rhetoricæ conveniunt, in aliâ porrò diatribe, fusiùs tractavi: satìs erit ergò hìc quasdam affectiones Troporum maximè necessarias carptim tractâsse.

Satìs de Tropis, *jam ad* Figuras *pergimus.*

Adhibentur voces elegantiæ & ornatûs caussâ in nativâ significatione. Hæc verò elegantia vel in alicujus unius vocabuli vario usu constat: dicitúrque FIGURA DICTIONIS.

Vel per unius aut plurium sententiarum structuram diffusa est: dicitúrque FIGURA SENTENTIÆ.

I. De *Figuris* DICTIONIS.

1. IDem sonus sæpius repetitur: Vos, vos, *inquam, & senatus frequens restitit:* da, da *per auras curribus patris vehi.* Non est illa, quam vos ignari putatis eloquentia: dicitúrque EPIZEUXIS, *Conjunctio.*

2. Idem sonus repetitur in fine præcedentis, & in initio subsequentis sententiæ: ut, *Constantiæ miraculum fuit* Regulus, Regulus *per indomitam virtutem in Pœnorum triumphavit sævitiam. Injuriam novo scelere conflatam putant se posse* defendere, defendere *autem non audent:* dicitúrque ANADIPLOSIS, *Reduplicatio.*

3. Repetitur idem sonus ut convertantur varia gradatim: ut, *Nam quæ spes relicta manet libertatis, si illis & quod* libet, licet, *& quod* possunt audent, *& quod* audent, vobis molestum non est? Longus *error,* longiu

gius *delictum*, longissimum *supplicium*; magna *adversis*, *audietis* majora, *imò* maxima *vobis proponuntur*. Pulcrum *est bene dicere*, pulcrius *bene sentire*, pulcerrimum *bene facere*: dicitúrque CLIMAX, *gradatio*.

4. Repetimus eundem sonum in principiis sententiarum: ut, *Quid est quod possis defendere? Quid est quod audeas postulare? Quid est quod putes tibi concedi posse? Non enim animi magnitudo, non fides, non constantia, & Pœnis excruciabatur, Roma parentem, Roma patrem patriæ Ciceronem libera dixit,*

Nascere parve puer non inficiande Parenti,
Nascere patris amor, Nascere matris amor:

dicitúrque ANAPHORA *collectio*.

5. Idem sonus repetitur in finibus sententiarum: ut, *Pœnos Romani armis vincunt, justitiâ vincunt, pietate vincunt: tu Rulle emes quod voles, vendes quod voles, utcunque facies quanti voles*: & dicitur EPISTROPHE, *conversio*.

6. Idem sonus & in initio & in fine earundem sententiarum repetitur, adeò ut *Anaphora* & *Epistrophe* coëant: ut, *Quis eos postulavit? Appius. Quis eos produxit? Appius. Quando est genus humanum diluvio interemptum? non ante nos. Quando urbes fluctibus cooperta? non ante nos. Quando pernicies venenatis anguibus data est? non ante nos. Qui sunt, qui foedera sæpe ruperunt? Carthaginienses. Qui sunt, qui crudele bellum in Italiâ gesserunt? Carthaginienses. Qui sunt, qui Italiam deformârunt? Carthaginienses. Qui sunt, qui postulant ignosci? Carthaginienses*: dicitúrque SYMPLOCE, *complicatio*.

7. Idem sonus repetitur & in initio & in fine ejusdem sententiæ: ut, *tenetur, aliquando, & in rebus tam magnis quàm manifestis tenetur*.

Qui bibit indè furit, *procul hinc discedite queis est*
Cura bonæ mentis, qui bibit indè furit.

Vidimus *tuam victoriam prælierum exitu terminatam*, *gladium vaginâ vacuum non* vidimus : dicitúrque EPANALEPSIS, *re-assumptio.*

8. Idem ſonus repetitur ordine inverſo & retrogrado : ut, Poëma *eſt loquens* pictura, pictura *autem eſt tacitum* poëma ; *Hermogenes inter pueros* ſenex, *inter* ſenes puer :

Hujus ego vivus, *mortuus hujus ero* :

dicitúrque EPANODOS, *regreſſio.*

9. Repetitur ſonus ferè ſimilis, cum luſu quodam mutatæ ſignificationis : ut, *Inceptio eſt* amentium, *non* amantium.

Nos Muſæ Mulæ, famáque *noſtra* fames.

Video me à te circumveniri, *non* conveniri : dicitúrque PARONOMASIA, *adnominatio.*

10. Repetuntur ejuſdem vocis varii caſus, modi, tempora, gradus, genera : ut, Varia variè *ſunt* variánda ; Cedere juſſit aquam, *juſſa* recedit aqua ; Labor labori laborem *adfert* ; *Ex* inſano inſanum inſaniorem *facies* : dicitúrque POLYPTOTON, *variè cadens.*

11. Eadem vox repetitur in variis ſignificationibus : ut, *Jucundum eſt* amari, *ſi curetur*, *nè quid inſit* amari ; Veniam, *ſi Senatus det* veniam :

Quis neget Æneæ magnâ de ſtirpe Neronem,
Suſtulit *hic matrem*, ſuſtulit *ille patrem* :

dicitúrque ANTANACLASIS.

12. Eadem vox adeò repetitur, ut primò perſonam vel rem, deinde perſonæ vel rei qualitatem denotet : ut, *Hic* conſul *eſt verè* conſul ;

Talis mater *erat*, *ſi modò* mater *erat* ;

Tot homines *adfuerunt*, *ſi modò* homines *fuerunt* : dicitúrque PLOCE.

13. Voce

13. Voces ex se invicem derivatæ conjunguntur: ut, *Is demum* miser, *cujus* miseriam *nobilitas locupletavit*; Ingenióque *faves* ingeniose *tuo*: dicitúrque PAREGMENON.

14. Voces vel sententiæ idem significantes coacervantur: ut, *Veterem consuetudinem fori, & pristinum morem judiciorum non vident*;

——superátne, & vescitur *aurâ*
Æthereâ, nec adhuc crudelibus occubat umbris:

dicitúrque SYNONOMASIA, vel *exergesia*.

15. Contraria epitheta opponimus: ut, *In* bonâ *segete, nonnulla spica* nequam, *neque in* malâ *non aliqua* bona; *Seq́* novo veterum *deceptum errore locorum*: *Lacedæmoniorum* veteres *injurias & novas fraudes cognovimus, sic Messenii*: dicitúque ANTITHESIS, *Oppositio*.

16. Idem tribuimus contrariis: ut, *Tam* deest *avaro quod* habet, *quàm quod* non habet: *æquè adest moderationi id, quo fruitur, ac quo non fruitur*: dicitúrque SYNOECEOSIS, *cohabitatio*.

17. Idem negatur de se-ipso: ut, Artémque *expromis* inertem; innumeri numeri; *avara* luxuries;

——injustáque justa *peregit*: dicitúrque OXUMORON, *Acutifatuum*.

18. In medio orationis circumstantiam aliquam interserimus, vel multæ voces interponuntur inter præcipuas clausularum partes: ut, Diuturni silentii, *P.C. quo eram his temporibus usus, non timore aliquo, sed partim dolore, partim verecundiâ, finem hodiernus dies attulit*. Vid Horat. lib. 4. Od. 4. dicitúrque PAREMBOLE: vel referatur ad *Hyperbaton*.

19. Una vox fit ex pluribus, per signum unionis, quod Grammatici dicunt ὑφ' ἕν: ut, *Laudem* semperflorentis *Homeri*: Monti-feriens *fulmen*:

——*ntque enim ignari sumus* ante-malorum: & dicitur SYNTHESIS, *compositio.*

20. Voces inter se alternantur: ut, *Gladium nunquam vidimus vaginâ vacuum:*

In nova fert animus mutatas dicere formas
Corpora—— dicitúrque

HYPALLAGE, *mutatio.*

21. Voces compositæ dividuntur: ut, *Dignum etiam præstabo me,* pro *laude* merentis: Matriq; cida *Nero: me certè in omnibus rebus* satis *nostræq; conjunctioni amoriq;* facturum: dicitúrque TMESIS, *sectio.*

22. Res eadem, cui epitheton convenit, variis & conjunctis vocibus exprimitur: ut, *in brevia & syrtes,* i.e. *breves syrtes*—*pateris libamus & auro,* i.e. *auratis pateris*: *in regione & umbrâ mortis,* i.e. *regione umbrosâ mortis*: & dicitur HENDIADYS, vel potiùs ἓν διὰ δυοῖν.

Hucusque de Figuris Dictionis.

Sequuntur Figuræ Sententiæ, quæ dicuntur etiam *Figuræ Pathetica.*

I. Exclamat Rhetores:
1. Viâ *Admirationis*: ut, *Ob profundas Sapientiæ divinæ thesauros! O terq; quaterq; beati!*
2. Viâ *Indignationis*: ut, *Ob libidinem effrænatam atque indomitam!* —*pro talibus ausis, Dii dignas persolvant grates!*—
3. Viâ *Optationis*: ut, *O mihi tam longè maneat pars ultima vitæ!*
4. Viâ *Derisionis*: ut, *O præclarum illum ovium custodem, quem dicunt lupum!*
5. Viâ *Commiserationis*: ut, *Heu quot delicias unus dies vobis abstulit!*

6. Viâ

6. Viâ *Exsultationis!* ut, *Ob populares! ecquis vivit hodie me felicior?*
7. Viâ *Obtestationis*: ut, *testor Deum & homines, meam conscientiam testor!*
8. Viâ *Comminationis*. ut, *Væ vobis, qui verbum Dei contemnatis!*
9. Viâ *Imprecationis*: ut, *Deus te perdat scelus, & in ultimas terras portentum deportandum!* dicitúrque ECPHONESIS, *Exclamatio.*

Eleganter omittitur *Interjectio*: ut, *impuræ mortalium fæces!*

II. *Acclamatio*, tanquam censura, tractato alicui argumento subjicitur: ut, *adeò à teneris assuescere multum est. Jam indicant tot hominum fletus, quàm sis charus tuis, adeò ut omnes videant, quàm miserè insaniunt, qui opes virtuti præferunt*: dicitúrque EPIPHONEMA: *Acclamatio* introducitur his vocabulis; *sic, ità, adeò ut, quippe, tantus, quantus, talis, qualis, ecce videamus ergò*, &c.

III. De rebus invidiæ obnoxiis confidenter loquimur, præsertim cùm metus impedire videatur: ut, *Vide, quàm non reformidem, quantâ possum voce contendam: tantùm abest ut tuæ sententiæ subscribam, ut in publico hoc conventu decedere non reformidem: Ecce, adeò non curo iram vestram*: dicitúrque LICENTIA: cujus emollitio talis eleganter occurrat, *Liceat mihi, vestrâ veniâ, liberè loqui, ut liberè dicam, quod liberè sentio.*

IV. Orationis cursus ad aliam rem vel personam vertitur: ut, *Vos agri, vos parietes obtestor, nónne pudebitis? O nimiùm dilecte Deo, cui militat æther! Te nunc appello*, P. Scipio: dicitúrque APOSTROPHE, *Aversio.*

Fiat vera:

1. *Ad Deum,*
2. *Ad Angelos* } *bonos,*
3. *Ad Angelos* } *malos,*
4. *Ad Adversarios,*
5. *Ad ipsum Oratorem,*
6. *Ad Auditores,*
7. *Ad Absentes,*
8. *Ad Mortuos,*
9. *Ad* { *Bestias, Aves, Fruges, Pisces,*
10. *Ad Inanimatas res:* { *Artificiales,* vel *Inartificiales.*

V. Abruptè, personam aliquam loquentem introducimus: ut, *Mortuorum parentum cineres considerate, qui sic vos alloqui videntur: Anne hæc pietatis nostræ memoria? Cœlum, herbæ, mare sic vos alloquitur, ingrati beneficiorum acceptores, &c.*

Viderat adducto flectentem cornua nervo.
Quidnam, tibi lascive puer cum fortibus armis?

dicitúrque PROSOPOPOEIA, *fictio personæ.*

Hujus formulæ variæ sunt, introducitur enim

1. *Persona de quo locuti sumus.*
2. *Deus.*
3. *Angeli* { *Boni* vel *Mali.*
4. *Viri* { *Præsentes* vel *Absentes.*
5. *Mortui.*
6. { *Cœlum, Elementa, Meteora.*
7. *Bestiæ.*
8. *Inanimata* { *Artificialia,* vel *Inartificialia.*

VI. Aliquid quod prius dictum erat revocatur Stultitiámne *dicam? imò* imprudentiam *potiùs:* Vix *Romæ, quid dixi,* vixisse *me?* Functi sumus *honoribus*

ab

ah! semel quidem functi sumus, *sed jam depressi jacemus*: dicitúrque EPANORTHOSIS, *correctio*: Hæcque fiat

1. Per Gradus Comparationis.
2. Per Comparationem majoris & minoris.
3. Per Addubitationem.
4. Per Pœnitentiæ signa.

VII. Deliberamus

Nobiscum: ut, *Fallor? Quò me vertam? Quid dicam? Quid faciam? Eloquar? An sileam? utriusque causas habeo sat graves. Quid respondebo liberis meis? Quid cognatis? me non potuisse fundum diutiùs colere, & ob id vendidisse*: dicitúrque APORIA, *Addubitatio.*

Cum *aliis*: ut, *cum præsentibus, absentibus, vivis, mortuis, judicibus, adversariis, testibus, cœlestibus, terrestribus*, e.g. *Quæro à te*, C. Aquili, *quid tibi hâc de re videatur. Nunquámne adeò vobis spectata virtus, ut suspicione violari nequeat.* Passim in orationibus Livianis.

Quid prosunt phaleræ? Quid galeæ juvat? Quid lætæ Zephyris comæ? dicitúque ANACOENOSIS, *Communicatio.*

VIII. Sententiæ inchoatæ cursus abrumpitur: ut, *Vanissimi Chaldæi, quid stellis cum religione? sed me reprimo.*

Quos ego? sed motos præstat componere fluctus. Nunquid, vos medici, quid characteres ficti? quid vocabula ignota? sed dicere dispudet: dicitúque APOSIOPESIS, *Reticentia.*

IX. Permittitur aliquid fieri: ut, *Neglige pietatem, contemne Deum, fiat sanè, sed cum tuo periculo fiat.*

I, fuge, sed poteris tutior esse domi.

Tibi ſi iſthoc placeat, profundat, perdat, pereat, nihil ad nos attinet: dicitúrque EPITROPE, *Permiſſio.*

X. Dictum aliquod conceditur, & retorquetur in adverſarium: ſicut, *Sit ſacrorum profanarumq; contaminator, ſit legibus infenſus; eſt tamen bonus imperator; ſint Chriſtiani pauperes, ſint mundo immundo expoſiti; ſunt tamen cœli hæredes. Tribuo Græcis literas, do multarum artium diſciplinam, non adimo ſermonis lepórem, ingeniorum acumen, dicendi copiam; denique etiam, ſi qui alia ſibi ſumunt, teſtimoniorum verò religionem, & fidem nunquam iſta natio coluit*: dicitúrque SYNCHORESIS, *Conceſſio.*

XI. Id, quod ab adverſario dicitur vel objicitur, anticipamus & diluimus; Súntque duæ ejus partes: προφορὰ, quâ objectio proponitur; vel ἀνθυποφορὰ, quæ objectioni reſpondeamus: *Dicet aliquis, hæc igitur eſt tua diſciplina, ſic tu inſtituis adoleſcentes, ego hunc meâ ſententiâ divinis quibuſdam bonis inſtructum atque ornatum puto.*

Anguis ut lentum mallem quoque forſitan eſſe,
Quàm tibi quæque tuli, dicere quæq; feram.
Non hoc objecit mihi Græcia, cùm mihi fictus
Detinuit Pario littore vela furor.

Dices quid poſtea? ſi Romæ aſſiduus fuit, reſpondebo, &c. dicitúrque PROLEPSIS, *Occupatio: nè adhibeatur hæc figura niſi cum ſummâ prudentiâ.*

XII. Multis rebus rem obumbramus: ut, *torrens copiæ dicendi*, i.e. *eloquentia*: *Africæ victor*, i.e. *Scipio*: *Venuſtus ille Poëta*, i.e. *Horatius*: *Nepos Atlantis*, i.e. *Mercurius*: dicitúrque PERIPHRASIS, *Circumlocutio.*

XIII. Res pluribus verbis ità exprimitur, ut quaſi ob oculos poni videatur: ut, *perſonabant omnia vocibus ebriorum, natabant pavimenta mero, madebant parietes*, &c.

Vid.

Vid. Ovid. in descriptione pestis, lib. Metam. 7. ver. 528. *procellæ*, lib. 11. ver. 500. *diluvii*, lib. 1. v. 260. *Regiæ solis*, lib. 2. ver. 1. *edium famæ*, lib. 12. ver 39. *famis*, lib. 8. v. 794. Virgil. in descriptione scuti Æneæ, lib. 8. Æneid. v. 620. dicitúrque DIAPTOSIS, *Explicatio.*

XIV. Ostendimus, quid res est, vel rei naturam delineamus: ut, *nolo te parcum appellare, cùm sis avarus; nam qui parcus est*, utitur eo, quod satis est, ut contrà *propter avaritiam*, quò plus habes, eò magis eges; *gloria est* illustris, ac pervulgata multorum ac magnorum vel in suos cives, vel in patriam, vel in omne genus hominum, fama *meritorum.*

Est virtus, placitis abstinuisse bonis: dicitúrque ΌΡΙΣΜΟΣ, *Definitio.*

XV. Unum oppositorum conceditur, ut, alterum possit negari: ut, *virtus premi, opprimi non potest: vir bonus oppugnari potest pecuniâ, non expugnari*: dicitúque PARADIASTOLE. Aliquando confitemur quod non nocebit; *Miseros etsi inimicos fovi, fateor, habetis ergò confitentem, non reum*: dicitúrque PAROMOLOGIA.

XVI. Introducimus id quod est alienum,

vel

In idem propositum: túncque vel

1. Nominamus autorem: ut, *pulcrè* Fabius: *Mollis illa educatio, quam indulgentiam dicimus, nervos omnes mentis & corporis dissolvit*: dicitúrque CHREIA.
2. Non nominamus autorem: ut, *Fit ex malè agendo consuetudo, deinde natura*: dicitúrq; GNOME.

Non

vel { Non in idem propositum, ad quod ab autore adhibetur: ut, *Quod Orator de cæcitate, de ignorantiâ dico: vultus perpetuâ nocte coopertus, non concipit nefas, ad quod ducibus oculis pervenitur*; *tua* (quod Nero Senecæ) *in me merita, dum vita suppetit, æterna erunt.* De bonorum societate dicere licet, quod Ovidius de Jovis sui habitaculo, lib. 1. Metam.

Hic locus est, quem si verbis audacia detur
Haud timeam magni dixisse palatia cœli:

dicitúque ALLUSIO.

Ex quotidianâ in hoc theatro conversatione, multa facundiæ tirones policioris loquelæ sibi addant decora, præsertim si repetitioni conjungatur Autorum observatio, & suî exercitatio: vestram itaque materiam (ingenui Juvenes!) per omnem hanc instrumentorum Rhetoricorum seriem, tanquam filum acum sequens ducite, ex parvâ semente uberrimum cernatis fructum; hoc tantùm inculcare non pigebit, tum verè facundiam splendere, cùm magìs divinas exornat laudes, quàm vestras quærit.

De *Actione* non multùm attinet differere: hìc itaque concludam.

FINIS.

A Short Epitome of *Rhetorick*.

GArments and Buildings were at first given to mankinde for neceſſitie, and were accounted good enough, if they kept men free from cold and danger; but after they were uſed for pomp and ornament: So the uſe of Speech was at firſt onely ſo to expreſs men's mindes that others might underſtand; but afterward it fitly ſerved to delight the ear, and entice the affections.

The firſt hath its uſe in *Grammar*: *The Art of right Speaking.*
The ſecond in *Rhetorick*: which wee define, *The Art of curious and delightful Speaking.*

To laie open the ground of compt and curious Speaking, and ſo of this Art, wee muſt conſider the { *Percognitions*, and *Inſtruments.*

The *Precognitions* are { GENERAL, SPECIAL.

In

I. *In* GENERAL.

1. A Man may bee a Rhetorician in anie Language; and an Orator in all Tongues may use this Art of curious perswasion, which I laie down to confirm the most certain position: That the precepts of Rhetorick and Oratorie are best taught, at first, and practised in men's native Language.

2. The Knowledg of the precepts of Rhetorick in our own Tongue, facilitateth us much in a strange one.

3. Tropes and Figures are to bee considered, as great helps of Invention, and of understanding Autors.

4. It is a great help to understand Rhetorick, to explain the words which it borrow's from Logick, and which are proposed to children in a Greek, and therefore unknown dress: Therefore the terms which the Rhetoricians use, beeing borrowed from other Arts, are to bee explained; elss wee must bee likely to com short of our intention in explaining particulars.

And so this lead's mee to more Special Precognitions, *or the explication of the terms.*

II. *In* SPECIAL.

1. A *Cauß* is that by which anie thing hath its beeing: as, *God*, by whom the world had its beeing.

2. The *Cauſſate*, is that which hath its beeing from another: as, *misery* from *ſin*.

3. The

3. The *Efficient*, is that which bringeth anie thing to pass: as, *Christ*, the salvation of the world.

4. The *Effect*, is that which is brought to pass by the *Cause*: as, *plentie* by *peace*, *penurie* by *war*.

5. The *End*, is whatsoëver is intended by anie that set upon a work: as, *to get learning*, by *a scholar*.

6. *Finitum* or *medium*, is whatsoëver is helpful to bring to pass a purposed end: as, *industrie* and *instruction* to *get knowledg*.

7. *Materia*, is that of which anie thing is *made*: as, *silver*, of which *a cup is made*.

8. *Materiatum*, is what is made of the *matter*: as, *a Ring* of *Gold*.

9. *Forma*, is that inward principle, by which anie thing hath its *beeing*, or *is* what it *is*: as, the *soul* of *man*.

10. *Formatum*, is that which hath it's *beeing* from the *form*: as, a *man* from his *soul*.

11. *Subjectum*, is that to which anie thing *belong's*: as, *the minde*, to which *knowledg*.

12. *Adjunctum*, is that which *belong's* to anie thing: as, *light* to the *Sun*.

13. *Genus*, is a more general title attributed to som things more special under it: as,

Substance to { *Metals.* / *Living-creatures.* / *Elements.* }

14. *Species*, is a more special title attributed to divers particulars under it: as, *man* to { *Thomas.* / *John.* / *Peter.* }

15. *Totum*, is whatsoëver hath parts: as, the *bodie* of man hath *head*, *heart*, *arms*, *&c.* and so parts are such as make up the whole.

16. *Contraries*

16. *Contraries* are *qualities*, which mutually destroie one another: as, *heat* and *cold*, *wisdom* and *follie*.

17. *Similia*, or such as agree in som qualities: as the *Godlie man* is likened *to the palm*, in greenness; *A wise man* is like *an ant*, in providence.

Now, as these words explained are very helpful for understanding the Tropes in Rhetorick; so they are very useful to help the invention: when a scholar is to handle anie subject or theme proposed, hee may not unfitly consider the Causses, Effects, Subject, Adjuncts, (*as the* pleasure, profit, honestie, necessitie; *or contrarily*, the unpleasantness, unprofitableness, dishonestie, unnecessariness:) *so the* Kindes of things, Parts, Contraries, Similitudes, (*e.g.*) Gloria virtutem sequitur.— *Here consider the* Causses, Effects, Contraries, Similitudes: *out of som or all of these fit matter may bee gotten.*

The Greek Terms shall bee found explained in the end.

Instruments of Rhetorick, are such *helps* as Rhetoricians use for the promoting of { *Elocution*, *Action*.

Instruments of *Elocution* which adorn our speech, are Tropes,

1. When words are used for elegancie in a changed signification: as, *the fields do laugh and sing*, i. e. look pleasantly and delightfully:

fully: *Herod* that *Fox*, i.e. politick dissembler: called TROPES.

2. When words are used for elegancie in their native signification: as, *knowing that the trial of your faith worketh patience, and patience hope, and hope maketh not ashamed:* if error delight us, if error seduce us, error will *ruine* us: called FIGURES.

So that *Tropes* are nothing else, but putting one of those Topick arguments, called by the Logicians *Consentanea* or *Dissentanea*, for another; and they are of four sorts:

1. METONYMIA, *Change of the names.*
2. IRONIA, *Simulation.*
3. METAPHORA, *Translation.*
4. SYNECDOCHE, *Comprehension.*

Here consider the { *Kindes*, *Affections.*

I. *For* METONYMIES.

1. THe *Efficient cause* is put for its *Effect*: as, *they have Moses and the Prophets*, i.e. *their works*: *you are made partakers of Christ*, i.e. *of his holiness.* Or else the *Inventor* is put for *the thing invented*: as, *Ceres* for *corn*, *Bacchus* for *wine*: called METONYMIA EFFICIENTIS.

2. The *Effect* is used for its *Cause*: as, *God is our salvation*, i.e. *our Saviour*: *there is death in the pot*, i.e. *something deadlie*: called METONYMIA EFFECTI.

3. When the *End* is put for the means *conducing to the End*: as, *Sodom and Gommorrah were made examples*,

ples, i.e. were punished for example sake. Awake my glory, i.e. my tongue, given to glorifie God: called METONYMIA FINIS.

4. When the *Matter* is put for the thing *made of the matter*: as, *seed* for *children*; *earth* for *man*; *worshipped wood and stones*, i.e. *idols made of wood and stone*; *the iron entred into his soul*, i.e. *fetters*: called METONYMIA MATERIÆ.

5. When the *Form* is put for the thing to which it *give's a beeing*: as, *Seventy souls went down into Egypt*, i.e. *men*. *Here, you modestie it self*, i.e. *som one very modest*: called METONYMIA FORMÆ.

6. When the *Conteiner* is put for *the thing conteined*, (or the *Subject* for the *Adjunct*): as, *the earth was corrupt*, i.e. *men*. *They smote the city with the sword*, i.e. *men in it*: called METONYMIA SUBJECTI.

7. When the *thing conteined* is put for the *conteiner*: as, *Enter into thy master's joie*, i.e. *place of joie, heaven*: or the *Adjunct* is put for the *Subject*: as, *Jacob sware by the fear of his father Isaac*, i.e. *God, whom Isaac feared*: or *Sign* for *thing signified*: as, *Scepter* for *kingdom*; *Keies* for *Power*: called METONYMIA ADJUNCTI.

8. When that which goe's *before* is put for that which *follow's*: as, *they are set*, i.e. *at supper*: called METONYMIA ANTECEDENTIS.

9. When, of things going *together*, *one* is put for *another*: as, *Jeshua overcame the Canaanites*, i.e. *Hee and his Armie*: called METONYMIA CONNEXI.

10. When that which *follow's* is put for something *going before*: as, *the guests are risen*, i.e. *supped*: called METONYMIA CONSEQUENTIS.

11. IRONIA

II. IRONIA.

SOmtimes wee speak contrarie to our meaning: as, *when the Parsian armie was at variance, Philip the Macedonian said, That hee would send his armie to make them friends. Hail King of the Jews! Crie out hee is a God, hee is pursuing, &c.* called IRONIA. To this refer Σαρκασμὸς, ἐυφημισμὸς, *Miméfis*, &c.

III. METAPHORS.

SOmtimes wee expres our selvs by a word of a like signification to that which wee mean: as, *the tempest of war*; *flowers of Oratorie*; *the wounds of grief*: called METAPHORS.

IV. SYNECDOCHE.

1. SOmtimes the more *general* is put for the more *special*: as, *preach the Gospel to everie creature*, i.e. *man. In the citie shall bee lamentation*, i.e. *Jerusalem. The Orator*, i.e. *Cicero*; *the Poet*, i.e. *Virgil*; *the Prophet*, i.e. *Isaiah*, *Jeremiah*: called SYNECDOCHE GENERIS.

2. The *special* is used for the more *general*: as, *Give us this daie our dailie bread*, i. e. *necessaries*: *our Fathers hoped in thee*, i.e. *Ancestors*: called SYNECDOCHE SPECIEI.

3. Wee speak of the *whole*, when wee mean the *part*: as, *Man returneth to dust*, i.e. *the bodie*. *Hee saw Abraham, and Lazarus in his bosom*, i.e. *their souls*: called SYNECDOCHE TOTIUS.

4. The *part* is spoken of, when the *whole* is mentioned

tioned: as, *Let everie soul bee subject to the higher powers*, i.e. *man*. *Present your bodies a living Sacrifice*, i.e. *whole man*, called SYNECDOCHE MEMBRI, or PARTIS.

Thus wee have don with *Tropes*, now follow the Affections of *Tropes*, i.e. such qualities as may put ornament upon anie one of the fore-mentioned *Tropes*.

1. When the Trope is exceedingly enlarged: as, *the* whole world *would not contein the books—if they they were written*: *thou that art lifted up* to heaven, i.e. *highly exalted*, called HYPERBOLE.

2. When a word is put down with a sign of Negation, yet as much is signified as if wee speak affirmatively, if not more: as, Despise not *the work of thy hands*, i.e. *do thou graciously take notice of—hee will* not forget *the crie of the humble*, i.e. *hee will surely remember*, called LITOTES.

3. When the use of the same *Trope* is continued in a long discours: as, Eph. 6. à ver. 11. ad 18. *Put on the whole armor of God*, &c. *Hee shall bee as a Tree planted by the rivers of water*, &c. Psal. 1. called ALLEGORIA.

4. When words are too far wrested from their native signification: as, *Enoch was translated that hee should not* see death: *they* eat up the sins *of the people*, called CATACHRESIS, *Abusio*.

I will say nothing of other Affections, as *Emphasis*, e.g. *enflamed with lust*; *aptitude*, *as if I speak with* tongues of Angels; *modestie* ὀυφημισμὸς: *water of the feet*, for *urine*: Nor yet of site of periods and number of words, which are not so much for instructing of them who are not yet com to maturity. Other masters of Eloquence

quence have been large enough, and I have in another place spoken hereof. I proceed to *Figures*:

Where the elegancie either lie's in the placing of one word: as, *while the minde is inslaved to* vanitie, *vanitie will sowr our conversations*, called FIGURA DICTIONIS.

Or in the structure of a whole sentence: as, *Hear, Oh Heavens! Hearken, Oh Earth! I have nourished and brought up children, and they have rebelled against mee*, called FIGURA SENTENTIÆ.

I. For *FIGURA DICTIONIS.*

1. SOmtime the same word is again and again repeated: as *It is not, it is not* (*beleev mee*) *wisdom to hazard our salvation on so weak a ground as man's opinion: I have labored, I have labored in vain: Terrors, terrors upon terrors laie hold upon mee*, called EPIZEUXIS.

2. The same word is repeated at the end of one sentence, and at the begining of another: as, *Let us at anie rate buie the truth; truth will make us no loosers. Prize wisedom, wisedom is a jewel too pretious to bee slighted. The Saints shall judg the* world, *the* world *lie's in wickednes*, called ANADIPLOSIS.

3. A gradual progres is used in the fire of the same word: as, *Out of idlenes com's lust, out of lust impudence, out of impudence a contempt of all that God or man count's sacred: Wee have loving friends, more loving companions, most loving brethren; and not onely so, but wee glorie in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and*

hope maketh not ashamed, Rom.5.3,4,5. *Vid.*2 Pet.1.5 6,7 called CLIMAX.

4. When wee begin several sentences with the same word: as, *Who know's the power of his wrath? Who can with-stand his furie? who dare's look up whe hee appeareth? Better it is to trust in the Lord, then to pu confidence in man. Better it is to trust in the Lord, then t put confidence in princes*, Psal.118.8,9. *whither shall I go from thy Spirit? or, whither shall I flie from thy presence?* called ANAPHORA.

5. Wee end divers sentences alike: as, *Their greatest love is* crueltie, *their entreatie and praiers are* cruel tie, *their tender mercies are* crueltie. *Wee are born t* sorrow, *pass our time in* sorrow, *end our daies i* sorrow. *Oh Israël! trust in the Lord, hee is their* hel and their shield; *O house of Aaron! trust in the Lord hee is their* help and their shield. *Yee that fear the Lord trust in the Lord, hee is their* help and their shield, Psal 115.9,10.11. so Psal.136. called EPISTRO PHE.

6. All our beginings are alike, and all our endings are alike: *Can the host of heaven help mee? Ca Saints or Angels help mee? Can these inferior creatures hel mee? Sing praises to our God, sing praises. Sing praises t our King, sing praises*, Psal.47.6. *whether wee live, we live unto the Lord; whether wee die, wee die un to the Lord; whether wee live therefore or die, wee are the Lord's*; so Psal.118.2,3,4. called SYMPLOCE.

7. The same sound is repeated in the begining and also in the end of a sentence: as, *I have overcom his temptations, by strength from heaven have I overcom Rejoice in the Lord, and again I say rejoice*, Philip.4.4. Compare Psal.8.ver.1,&9. called EPANALEPSIS.

8. When

8. When the words of a sentence are inverted, or, as I may say, repeated backward: *Wo unto them, who call good evil, and evil good; who put darknes for light, and light for darknes, who glorie in their shame, and are ashamed of their glorie*, called EPANODOS.

9. When any word is repeated with som change in the sound, by the variation of som letters or syllables: as, Wine *is the bloud of the* Vine: *And such* errors *will caus* terrors: *Hardly any* Treason *is guided by* Reason: Friends *turned* Fiends, called PARONOMASIA.

10. Several cases of the same noun, and tenses of the same verb, are used in conjoined clauses: as, Vanitie *of* vanities, *all is* vanitie: Deceiving, *and being* deceived: *The Lord when hee* visiteth, *in* visiting *will* visit *you*, called POLYPTOTON.

11. Somtimes a word is repeated in various significations: as, *Let the* dead *burie their* dead, Mat. 8. 22. *Hee that* findeth *his life shall* lose *it, and hee that* loseth *his life, shall* finde *it*, Mat. 10. ver. 39. *Hee that is* ashamed *of mee, of him shall the Son of man bee* ashamed, Luk. 6. 26. called ANTANACLASIS.

12. When contrarie Epithets are opposed: as, *In a* good *man there is som* evil, *in an* ill *man there is som* good: *wee add* new stubbornnes *to our* old wanonnes, called ANTITHESIS.

13. When a word is so repeated, that it denotes not onely the thing signified, but the qualitie of the thing: as, *There was a* man *called Jesus, if it bee lawful to call him a* man, so Josephus of our Saviour: Bread is bread *indeed to an hungrie stomack. Esau*, speaking of his brother *Jacob*, saith, *Is hee not rightly called* Jacob, *for hee hath supplanted mee these two years*, Gen. 27. & 32. 28, 36. called PLOCE.

14. When words, whereof one is derived of another, is conjoined: as, *a discreet discretion: the humble soul is established by humilitie*, called PAREGMENON.

15. When contraries are attributed to the same thing: as, *The covetous man want's, as well what hee hath, as what hee hath not: A dissembler studie's to overreach as well them that trust him, as them which trust him not*, called SYNOECEOSIS.

16. Wee add a contrarie epithet to anie word: as, *A wanton modestie, proud humilitie, knowing ignorance*, called OXUMORON.

17. When two words are conjoined into one: as, *A rock-rending whirlwind: Host-frighting famine*, called SYNTHESIS.

18. When one thing is expressed by more words: as, *they that sate in the* region *and* shadow *of death, have seen a great light*, i.e. *shadie regions*, Mat. 4.16. so Mat. 20.20. called HENDIADYS, ἓν διὰ δυοῖν.

19. When the natural order of words is changed: as, *Hee maketh his Angels Spirits*, i.e. *the Spirits his angels or messengers: the light shall bee darkned in the heavens thereof*, i.e. *heavens in the light thereof*, called HYPALLAGE.

20. When words agreeing in sense, are in site disjoined: as, *Eph.* 2.1 —5 & 3. 1—14. called HYPERBATON.

Hitherto of *FIGURÆ DICTIONIS*,

II. Of

II. Of *FIGURÆ SENTENTIÆ.*

WHere the ornament lie's in a whole sentence, and in this,

I. Wee crie out,
1. In waie of *Admiration*: *Oh happie people, that are in such a case! Oh the height and depth!*
2. In waie of *Detestation*: as, *Yee adulterers and adulteresses! Oh full of all subtiltie and mischief!*
3. In waie of *Intreatie* or *wishing*: *Oh that I had the wings of a dove, that I might flie and bee at rest! Oh that thou wouldest bow the heavens and com down!*
4. In waie of *Commiseration* or *Pitying*: *How is the golden citie spoiled! how doth the citie sit solitarie, which was full of people!*
5. In waie of *Derision*: as, *Ah poor confidence*: *Oh glorious triumphs over unarmed captives!*
6. In waie of *Despair*: *When wilt thou bee cleansed from thy filthinesse! Shall thy spots never bee washed away!* called EXCLAMATIO.

II. Wee give our censure of somthing don or said: as, *So inconstant is the favor of Princes. Thus dangerous is the satisfaction of a sensual appetite, so hard is it to escape the force of temptations*, called EPIPHONEMA.

III. When in anie case wee shew our confidence for the present, or our fearlesnes for the future: as, *Behold! I will not fear, though the mountains bee cast into the midst of the sea.* Or, out abilitie to confute a false accusation: as, *you may suppose mee proud and inconstant, but my sinceritie shall out-dare all their calumnies*, called LICENTIA.

IV. Wee break off the courſ of our ſpeech, and ſpeak to ſom bodie preſent or abſent: as, *Our ſoul waiteth for the Lord, bee is our help, and our ſhield; for our heart ſhall rejoice in him; becauſ wee have truſted in his holie Name.* Let *thy mercie, O Lord, bee upon us, according as wee hope in thee,* Pſal. 33 22. *Thou ſhalt break them with a rod of iron,*—*Bee wiſe, therefore, O yee Kings, and*—Pſal. 2. *Let the prieſts, the Lord's miniſters, weep, &c. and ſaie, Spare thy people, oh Lord, &c.* called APOSTROPHE. Now this diverſion of our ſpeech may bee made 1. To God. 2. To Angels. 3. To Men in their ſeveral ranks. 4. To heavenlie bodies, to Meteors. 5. To the Earth, and things in it. 6. To the Sea, and things in it. 7. To the Dead.

V. Wee break off the courſ of our ſpeech, and turn our diſcourſ to ſomthing preſent or abſent: *I ſee my words will not move you, but ſuppoſe ſom of your pious anceſtors ſhould thus ſpeak to you*; Children, *can wee behold your manners without indignation, beeing full of pride and effeminateneſs? God ſtandeth in the congregation of the mightie, bee judgeth among the gods*; How long *will you judg unjuſtly, and accept the perſons of the wicked,* Pſal 82. 2. *Wiſedom crieth at the gates* — Unto you, O men, I call, *&c.* Prov. 8. 4, 44. called PROSOPOPOEIA. Here wee bring in God, Angels Men, dead or alive, the Heavens, Earth, Sea, ſpeaking to one or manie.

VI. In our ſpeech wee recall ſomthing, and correct it: *Joſeph was among his brethren, Did I ſaie* brethren? *nay Tigre-like monſters. I have in your ſervice ſpent my time, and not my time onely, but my ſtrength and eſtate. Can a woman forget her ſucking childe*—*yea, they may forget,*

yet

yet will I not forget thee, Iſai.49.15. 1 Joh.2.2. called EPANORTHOSIS.

VII. Wee ſpeak of a thing, yet ſeem to conceal it, though indeed by this means wee aggrevate it: as, *I let paſs your frequent drunkenneſs, your wanton companie. My ſoul is troubled, and thou Lord, how long?* Pſal.6.4. *And that yee may know that the Son of man hath power on earth to forgive ſins*, Mat.9 6. called APOSIOPESIS.

VIII. Wee deliberate, & as it were argue the caſe

1. With our ſelvs: as, *What ſhall I do? whither ſhall I flie? whither ſhall I go from thy Spirit?* or *whither ſhall I flie from thy preſence?* Pſal 139.7. ſo Rom.7.24,25. Philip 1.22. called ADDUBITATIO.

2. With others: as, *Am I a God at hand? Am I not alſo a God afar off*, Iſai.23.23. — *If then I bee a father, where is my honor? If I bee a Maſter, where is my fear? Saith the Lord, to you, Oh prieſts*, Mal.1.6. called COMMUNICATIO.

So wee may elegantly do with ſuch as are, 1. Dead. 2. with our Judg. 3. with our bearers. 4. with our adverſarie. 5. with ſuch as are abſent. 6. with ſenſitive or inanimate things.

IX. Wee prevent anie objection, by framing an anſwer: as, *Thou wilt ſay then unto mee, Why doth hee yet finde fault? who hath reſiſted his will; nay but, O man, who art thou*— Rom.9.19,20. *Though hee were a ſon, yet did hee learn obedience by all that hee ſuffred*, Heb. 5.8,9. ſo Rom.2.17. called OCCUPATIO.

X. Wee ſeem to permit a thing, yet obje& the inconvenience: as, *Rejoice O young man, and let thy heart cheer thee, but know thou that for all theſe things God will bring thee to judgment*, Eccl. 11.9. *Behold thou art called a Jew, &c.* Rom.2.17. Judg.10.14. called PERMISSIO.

XI. Wee

XI. Wee seem to yield something, and then retort it upon the objector: as, *they are proud, vain, disobedient, I acknowledg it, yet they are our children: I yield som of them are tyrannous, unjust, and inconstant, yet are they our governors: Wee preach Christ crucified, to the Jews a stumbling block, to the Greeks foolishness; for the foolishniss of God, &c.*——so Joh. 5.31. called CONCESSIO.

XII. Wee shadow out a thing by som equivalent expressions: as, *the father of the faithful*, i.e. *Abraham*; *the Doctor of the Gentiles*, i.e. *Paul*; *the Disciple whom Jesus loved*, i.e. *John*, called PERIPHRASIS.

XIII. Wee having spoken of a thing in general, wee descend to particulars, Psal.7.13,14. *God judgeth the righteous; God is angrie with the wicked everie daie; if hee turn not, hee will whet his sword: hee hath bent his bow, hee hath also prepared for him the instrument of death: hee ordeineth his arrows against the persecutors*— So if speaking of war, wee laie open the blood shed, enemies, clamors, depopulations which happen by it, see Rev.21 10. *the new Jerusalem*: so chap.1.13. called DIATYPOSIS.

XIV. Wee shew the nature of anie thing: as, *Godliness is the exact care of a Christian, to worship God according to his will, with all sinceritie*: called DEFINITIO.

XV. Wee grant one thing, that wee may denie another: as, *afflicted, not cast down; affrighted yet not vanquished*, called PARADIASTOLE.

XVI. Wee bring in something of anothers, and that to the same purpose with the autor, or not to the same purpose; if to the same purpose, then

1. Wee name the autors: as, *wee must so live with men, as though God saw us: wee must so speak to God,*

God, as if men heard us, ſaith *Seneca*, called CHREIA.

2. Wee name not the autor: as, *Where ever the ſun ſhine's is a wiſe man's countrie*, called GNOME.

Laſtly, Wee bring in ſomthing of another's to another intent then his own: as, *I may ſaie of Flatterers, as* Tacitus *of Courtiers: They ſpeak more readily with the Prince's fortune, then himſelf. Wee may ſaie of Providence, as* Ovid *of the ſun, It ſee's all things, and by it all things on the earth are governed. I may ſaie of an ill conſcience, as* Socrates *of a wandring traveller, It is no wonder if it bee out of temper, when it hath it's ſelf for it's companion*, called ALLUSIO.

Now the uſe of this ſhort Diſcourſ is two-fold:

1. To finde out the elegancie in anie autor, and eſpecially in Scripture, out of which I have culled manie examples, to let them, who may bee of *Politian* his judgment, though they fall ſhort of his wit, know, That that moſt ſacred Volume is not barren of the moſt excellent and divineſt eloquence: and likewiſe better to underſtand it, the figurative and tropical elegancies being unfolded.

2. To help the invention of Learners, who may adorn a diſcourſ, by drawing it through the ſeveral Tropes or Figures, and taking what may bee fit for their purpoſe.

Now *Action* follow's, but it concern's not
our purpoſe much, therefore here
I will break off.

FINIS.

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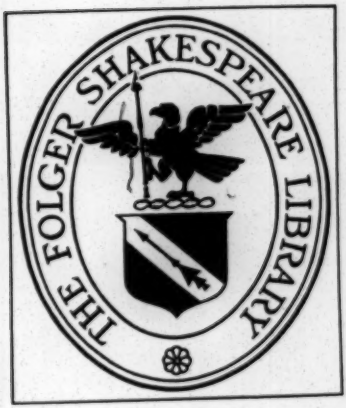
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